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Edm. Diggle, S. T. P. *Reverendiſſimo in Chriſto Patri, ac Domino, Domino* Richardo *Archiepiſcopo* Ebor. *à Sacris Domeſticis.*

Datum *Epiſcopo-Thorpæ* *Octob.* 17 1665.

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THE
Eye of Faith,
Looking at Eternity.

Being the Sum and Subſtance of a

SERMON,

Preached in the Cathedral Church of *YORK*, the ſixth Sunday after Trinity, *July* the ſecond, 1665.

By *Chriſtopher Bradley*, Maſter of Arts of *Peter-Houſe* in *Cambridge*, and now Rector of *Thornton* in *Pickering-Lyth*.

Auguſtinus de Trin.

Fidet, licet ad æternitatem perducat, temporalis tamen eſt: & cum ad æternitatem ventum fuerit, ceſſatura.

Seneca Epiſt.

In omnibus rebus æternitatem propone.

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1 Pet. 1. 9.

Receiving the end of your faith, even the ſalvation of your Souls.

YORK, Printed by *Stephen Bulkley*, and are to be ſold by *Francis Mawbarne*, 1666.

To the honourable, Sir William Strickland *Knight, and Baronet, his first Patron,* Eternal Happineſſe.

Much Honoured Sir,

IT hath pleaſed God ſince I preſented my laſt Book unto you, to take out of this Life my immediate Patron, Sir *William Cholmley*, your Nephew, to whom that Book was principally Dedicated. And through Gods goodneſs, your ſelf being my only ſurviving Patron; I am not only obliged in Duty, but in a manner neceſſitated to reflect upon your worthy Self. I deſire ever thankfully to remember, and acknowledge your Goodneſs and Kindneſs to me, from my firſt coming to live neer you; and I muſt ingeniouſly confeſs that it was no little encouragement to me in the ſtudy of Divinity, that you were pleaſed to be the firſt Patron that opened a Door for my initiating, and entrance into the Miniſtery. I need not make a Recapitulation of thoſe Chriſtian Vertues, which are conſpicuous in your ſober, and Religious

Converſation: nor of thoſe gracious abilities wherewith God hath been pleaſed to endue you, being well known, to as many as know you. I hate both Flattery, and Ingratitude. As for this ſmall Piece, which I now make bold to Dedicate to you; having a diſpoſition for the ſatisfaction of ſome Learned and worthy Friends, to copy a draught of it, I thought I might with one Labour do a publick good, and give them their private contentment: and inſinuate my thankfulneſs to your ſelf. Be pleaſed to afford this ſmall Preſent your favourable Aſpect and Patronage: the Subject is Grave and Ponderous, and of great concernment to all true Chriſtians, who deſire *Eternal Happineſs*, as for my manner of handling it, I leave to the Cenſure of Gods Church and People. Thus praying for your Temporal and Eternal welfare: I commit you, and yours to the grace of God in Chriſt Jeſus, and reſt

Your Honours to love and
ſerve you in the Lord.

Chriſtopher Bradley.

To

To the Right Worſhipful Doctor *John Neile*, Arch-Deacon of *Cleaveland*; and the Worſhipful *Chriſtopher Hildiard* Eſquire.

Grace and Peace.

Much endeared Sirs,

AS *this Sermon was preached at the deſire, and in the Courſe of the firſt of you: and is now penned and preſented to your reading, and peruſal, at the deſire of the ſecond of you, who was an Auditor, amongſt divers other perſons of Learning, and Quality: that I may ſatisfie ſome judicious friends, and gratifie your ſelves: I now preſent it unto your kind Acceptance, and Approbation. The Subject is Eternity, which is the end we ſhould all look at, it is* panis quotidianus, *a Doctrine for every day, in ſeaſon all the Year long, never out of ſeaſon:*

be pleased to accept this poor Service of mine, as a token of that thank-fulness I owe unto you, for your continued Favour towards me: if my poor Endeavours may be useful to the Church and People of God, I have my end. Deo Gloria, mihi venia. *I hope you will pardon my Defects in the manner of handling so weighty a Subject, and that you will remember what you read* 1 Kings 5. 15. *that at the building of* Solomons *Temple, there was room as well for Burden-bearers, as for other more curious Artificers: and* Exod. 25. 4, 5. *at the first making of the Tabernacle, not only the Bringers of* Blew-silk, *and* Purple, *and* Scarlet: *but even the poorest sort, which brought* Goats-Hair, *and* Rams-Skins, *were accepted. Thus praying that we all may so pass through things Temporal, that we finally lose not the things Eternal. I commit you to Gods gratious protection, and rest,*

Your Worships to be
commanded in the Lord

Christopher Bradley.

A Sermon Preached in *York-Minſter*, the ſecond day of *July*, 1665.

2 Cor. 4. 17. 18.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory.

While we look not at the things which are ſeen, but at the things which are not ſeen: for the things which are ſeen, are temporal, but the things which are not ſeen, are eternal.

OF theſe two Verſes which I have read unto you, the firſt is the Context, the ſecond is the Text. I ſhall climb no higher for the coherence and connexion of the Text, then the Context; wherein is laid down an antidote, or ſovereign Remedy of the Church and People of God, againſt the afflictions of this preſent Life. And therefore to clear a paſſage to the Text, I ſhall a little open the Context: though the words in both verſes ſeem to be plain and eaſie; yet if we look into the Original, we ſhall find ſomething that is not obvious to every eye. I ſhall therefore briefly

descant upon the plain-song, by way of a Paraphrastical exposition, and that according to the Originsl: Waters are sweetest and safest that are drunk from the fountain. In the Context we may observe two Parts. 1. A Bitter Pill, *Affliction*. 2. A sweet Cordial of Comfort, and that is *Glory*. 2. We may observe the Qualifications of this Pill, by which it is alleviated, and mitigated. 1. It is *light affliction* 2. It is *but for a moment*. 3. We may observe the operation of this Pill: *Affliction works Glory*; *light Affliction, a weight of Glory*; *light Affliction for a moment, an eternal weight of Glory*. Unto which the Apostle makes an Hyperbolical addition, *a far more exceeding, and eternal weight of Glory*. *Affliction*, the Greek word is a Metaphor taken from crowding, or pressing in a multitude or throng of People: and it is any trouble or pressure that befalls the Soul, Body, or Estate, which God is pleased to inflict upon his Church, or any Member of it: and that for three causes especially, the 1. is for Correction of sin past; The 2. is for Prevention of sin to come; The 3. is for the Probation, or Tryal of our Faith, and other Graces: that as Stars shine brightest in the darkest night, so the Graces of Gods

People

People ſhine brighteſt in the darkeſt night of Affliction. 2. Light Affliction, in the Originsl it is lightneſs of Affliction, that is very light; but this is to be underſtood Comparatively, for Affliction in it ſelf is often heavy, and no chaſtening for the preſent ſeemeth to be joyous, but grievous: yet in theſe reſpects it is light affliction. τὸ ἐλαφρὸν τῆς θλίψεως. Heb. 12. 11.

1. In regard of the demerit of ſin, which deſerves the heavy wrath of God to all eternity. 2. In regard of the ſhortneſs of it, it is but for a moment. 3. In regard of the operation of it, it worketh an eternal weight of Glory; the conſideration of which made the Apoſtle ſay, *I reckon that the ſufferings of this preſent time, are not worthy to be compared with the Glory which ſhall be revealed in us.* Rom. 8. 18.

4. In regard of that Patience and Support, which God is pleaſed to give his People under their afflictions, and in his good time a happy iſſue and deliverance out of them. *Levius fit patientia quicquid corrigere eſt neſas.*

2. This affliction is but for a moment, a very little time and preſently paſt, as the Greek word imports: ſo that though our affliction be long in it ſelf, yet it is but for a moment, compared to eternal ſufferings, ſeeing there is no proportion between the longeſt time, and eternity. παραυτίκα.

The third thing to be opened, is, the Operation of it, though Affliction be bitter, yet here is the comfort of it, it worketh Glory. The end gives amability and ſweetneſs unto the means; we take a bitter Potion willingly for healths ſake, it worketh Glory. Glory is the excellency or eminency of any thing reſulting and ariſing from its Perfection. Glory in the Greek ſignifies that high opinion or eſtimation of anothers Worth or Excellency; For example, Glory in God is the Excellency of his Divine nature, and Attributes above the Creatures: Glory in the Creatures is the Excellency God puts upon them, ſo that to glorifie God, is not to make him more glorious than he is, for God is infinite in all Perfection, not capable of addition or diminution. To glorifie God is to give him the praiſe of his Glory, according to that of the Pſalmiſt, *Who ſo offereth Praiſe glorifieth me*: ſo that to glorifie God is to divulge, and publiſh abroad to others what eminent Attributes, and what tranſcendent excellencies there are in God: to glorifie God, is to declare him to be Glorious; to glorifie the Creature is to make him glorious. But why is it called a *weight of Glory*? The Apoſtle (as Interpreters (agree

Finis dat modus amabilitatem.

δόξα

Pſ. 50. ult.

Glorioſum dicere

Glorioſum facere.

agree) alludes to the Hebrew word, which ſignifies both weight, and glory. Glory is a grave and weighty thing, whom we honour, are of great weight with us, and highly eſteemed in our minds: and Glory, as it were, loads the beholder with admiration; and this is alſo amplified, by being *an eternal weight of Glory*. As for the Apoſtles addition, *a far more exceeding weight of Glory*. I ſhall not trouble you with the various expoſitions of Interpreters, they are very Rhetorical, and ſublime: the Apoſtle heaps one Hyperbole upon another, ſo that neither *Cicero* nor *Demoſthenes* had ever ſo elegant a ſtrain of Rhetorick. And therefore I ſhall *acquieſce* in the judgment of a learned Doctor of our Church, who tells us, that no words deviſed by the beſt wit, and uttered by the moſt eloquent tongue of man, are able to expreſs that ſurpaſſing weight of Glory: and well may it be ſo, when both the Prophet, and Apoſtle tell us, that *Eye hath not ſeen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him*. But for whom will Affliction thus work? even for ſuch, as by the eye of Faith look at eternity; for ſuch as conſider the redundancy of retri-

καθ' ὑπερβολὴν εἰς ὑπερβολήν.

Eſa. 64. 4. 1 Cor. 2. 9

bution, and compare preſent things with future things, as *Oecumenius* well obſerves. And ſo you ſee the connexion of the Text, with the Context, *while we look not, &c.* Now for the opening, and applying of the words. becauſe method is the Mother of memory; I ſhall propound this method unto your Chriſtian conſideration: 1. Explication. 2. Obſervation. 3. Application. 1. I ſhall give you a brief Expoſition of the words, and that according to the Original. The parts of the Text are two. 1. An intimation of a Duty. 2. The Reaſons to enforce that Duty. 1. Of the Duty, *While we look not, &c* In the Greek it is, *we not looking*, the participle ſignifying the continuation of the Action: that is, we look not with a tranſient eye, a glance and away, but with a conſtant ſteddy eye, that is, we muſt make it our main buſineſs to look at Eternity; the Greek word contains in it an elegant Metaphor, taken from one that ſhoots at a Mark: to teach us, that things of a ſpiritual, and eternal nature muſt be the mark and ſcope at which we do collime and aim. 2. Obſerve the eye with which we look, elſe that will ſeem a Paradox, which indeed is a Divine Truth: how can we look at the things

μὴ σκοπούντων ἡμῶν.

things which are not ſeen? this is to be underſtood, not of a natural or carnal eye, but of the ſpiritual eye of Faith; elſe there will be a diſproportion between the faculty, and the object. And that this Expoſition is true, the Apoſtle teſtifies in that Definition, or rather Deſcription of Faith: (*Heb.* 11.1.) *Now Faith is the ſubſtance of things hoped for, the evidence of things not ſeen*: and in the 27. verſe of that Chapter, *Moſes is ſaid by Faith to have ſeen him, who is inviſible.* Now to illuſtrate this a little, the natural eye is like the ſight of the Owl, ſhe cannot look upon the Sun, the weakneſs is in the faculty of ſight: ſo the natural man, or as it is in the Greek, the Animal man (for he is a meer Animal in ſpiritual things) *receiveth not the things of the ſpirit of God, for they are fooliſhneſs unto him, neither can he know them, becauſe they are ſpiritually diſcerned.* But the ſpiritual eye is like the ſight of an Eagle, ſhe is ſaid to be ſun-proof, looking intently upon the Sun without being dazled; and by that property makes proof of her young ones: ſo Believers by the eye of Faith can look upon the *Sun of Righteouſneſs, Jeſus Chriſt*, and at ſpiritual and eternal things. And ſo I come to the

Excellens ſenſibile deſtruit ſenſum.

ψυχικὸς ἄνθρωπος.

1 Cor. 2.14.

εἰλικρινῆς.

Mal. 4. 2.

the ſetond part of the Text, the Reaſons to enforce the Duty, and they are two. 1. *The things that are ſeen, are temporall*, the Greek word ſignifies for a ſeaſon, a very little time. The ſecond Reaſon is, *but the things which are not ſeen, are eternal*, the Greek word ſignifies that which is alwaies in exiſtence, in being: and the Hebrew word *gned*, being added to eternity, or ever, encreaſes the duration of it, that is, ever being added to ever, for ever and ever, notes unto us all Eternities. Now Eternity is either *à parte antè*, or *à parte pòſt*: God is eternal both ways, *Pſal.* 90. 2. *From everlaſting to everlaſting thou art God.* God had no beginning, and ſhall have no end, he is, and was, and is to come: and ſo much the Hebrew word *Jehovah* doth import, which comes from a root which ſignifies *He was*: Angels and the Souls of Men are eternal the laſt way, *à parte pòſt*: they had a beginning but ſhall have no end, they muſt live ever, either in joy, or miſery. And ſo I come to the ſecond thing in the method propounded, and that is the *Obſervation*, which is this, *That it is the Duty of all true Chriſtians in all their doings and their ſufferings, to look through and beyond thoſe things which are Temporal,*

πρόσκαιρα.

ἀτώνια ἀτὼν, q. ἀτεῶν.

Obſerv.

unto

unto those things which are spiritual and Eternal.

For the confirmation of this Proposition, take two or three instances. 1. Of Christ, *Looking unto Jesus, the Author and finisher of our Faith: who for the joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of the Throne of God.* Heb. 12. 2. 2. *Moses, By Faith* Moses *when he was come to years, refused to be called the Son of* Pharaohs *Daughter. Chusing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than the Treasures of* Ægypt: *for he had respect unto the recompence of reward.* Heb. 11. 24, 25, 26.

The third instance is in *Mary*, who sat at Jesus feet, and heard his word: when *Martha* was cumbred about much serving, she made a worthy choice, she had chosen that *one thing necessary*, the spiritual and eternal welfare of her Soul. Luk. 10. 41. 42.

As for the Reasons, I shall confine my self within the limits of my Text: and as the Doctrine takes up the 1. part, so the Reasons will take up the 2. part of it. Reasons.

The 1. Reason, why we should look at

Eternity, is, becauſe the things *which are ſeen are temporal*: that is, they abide but for a ſeaſon, they are tranſient, and fluent, not durable, nor permanent; and therefore *Solomon* who knew well the vanity and inſtability of all worldly things, asks this queſtion,

Prov. 23. 5. *wilt thou ſet thine eyes upon that which is not?* What is his meaning? not that earthly things, as riches, *&c.* are *non entia*, and have no being: but that they are not the things which they ſeem to be, they are not ſo laſting, nor ſo ſatisfactory as men expect; and therefore *Solomon* ſubjoyns in the ſame verſe, *for riches certainly make themſelves wings, they fly away as an Eagle toward Heaven.* Here the flight of Riches is compared to the ſudden flight of an Eagle; as one property of the Eagle, is, that ſhe is quick-ſighted (as you have heard) ſo another property is, that ſhe is quick flighted: ſo are all earthly things, fading and quickly vaniſhing. Meteors in the

Τὰ φαινόμενα Ayr, are called Apparitions, becauſe they

τὰ βλεπόμενα preſently appear, and as preſently diſ-appear; ſo are all things that are ſeen, they are but Meteors, Vapours, Apparitions; and well

Ja. 4. 14. may it be ſo, when St. *James* asketh this queſtion, *What is your life? it is even a vapour that appear-*

appeareth for a little time, and then vaniſheth away. So that all our Creature-comforts may quickly either be taken from us, or we from them, our life it ſelf being ſo uncertain. Hence it is that St. *Paul* gives that Epithet unto Riches, *Truſt not in uncertain Riches, but in the living God:* Riches are uncertain, 1. In the getting, 2. In the Keeping, 3. In the leaving: in the Original, it is uncertainty, in the abſtract, that is, nothing is more uncertain, being uncertainty it ſelf: and yet there is ſomething more in the word to be obſerved, in the Compoſition of it, it ſignifies it is not manifeſt, or evident: that is, no demonſtration, or determination can be made from outward things, whether a man be in the favour of God, or no; whether a man be in the ſtate of Grace, and Salvation, or no; God being pleaſed to uſe a promiſcuous diſpenſation of outwards things, ſo that all things fall alike, in that reſpect, to all men, as *Solomon* well obſerves. Hence alſo it is that St. *Paul* urges the *Corinthians* to moderation in all outward things, and that by two cogent, and convincing Arguments: that, *they that have Wives, be as though they had none: and they that weep, as though they wept not: and theythat rejoyce, as though they rejoyced not: and*

they that buy, as though they poſſeſſed not: and they that uſe this world, as not abuſing it: the firſt argument is antecedent, and it is this, the time is ſhort, in the Greek, the ſeaſon is contracted: that is, very ſhort. The ſecond Argument is conſequent, *for the faſhion of this world paſſeth away*: in the Greek it is the Scheme of this world; it is but a Scheme, a Figure, a Pageant, a Shew, a Faſhion, and that quickly paſſeth away. In the *Revelation*, we read of a *Woman clothed with the Sun, and the Moon under her feet:* this Woman is the Church of God, clothed with the rich Robes of Jeſus Chriſt, the Sun of Righteouſneſs, and the Moon, that is, all ſublunary and earthly things under her feet. God has given us the earth to ſet our feet upon, and not to ſet our hearts upon. But eternal things are durable, *Riches and Honour are with me*, ſaith Wiſdome, *yea durable Riches and Righteouſneſs*: & that leads me to the ſecond Reaſon, *But the things that are not ſeen are eternal.* It is worth our obſervation, that eternity being added to any eſtate, or condition, makes it infinitely good, or infinitely bad: as for Example, to have the favour of God, the light of his countenance, his bliſsful preſence, the ſociety of Saints

ὁ καιρὸς συν-εσταλμένος.

Τὸ σχῆμα τοῦ κόσμου τούτου παράγει.

Rev. 12. 1.

Prov 8. 18.

Saints and Angels, for a day, a year, &c. were very good: but to enjoy this happineſs to all eternity, makes it infinitely good. So on the contrary to feel horrour of Conſcience, a ſeparation from God, to burn in fire and brimſtone for a day, or a year, &c. were very bad: then what is it to endure theſe to all eternity? this makes the miſery to be infinitely evil. Thus you ſee the Reaſons why Chriſtians ſhould look beyond this preſent life, unto thoſe things which are *ſpiritual and eternal*: And ſo I come to the third, and laſt thing in the method propounded, and that is Application.

Application. I.

1. Hence we learn, from this Doctrine of eternity, to be ſoundly perſwaded, and well grounded in theſe two Scripture-Truths, 1. The immortality of the Soul, and 2. the happineſs, or miſery of the life to come, which will laſt to alleternity. As for the firſt, though it hath been oft impugned both by ancient Hereticks, and modern Schiſmaticks: yet that the Soul of man is not only a ſpiritual Eſſence, which actuates the body in which it is, but an immortal Eſſence too, which ſhall overlive the body, we have good proof both from the Old, and New Teſtament: ſee

Eccl.

Eccl. 12. 7. *Luke* 23. 46. and not only the ancient Fathers, but the learned Gentiles by the light of Nature, and dull ſpectacles of Philoſophy, have aſſerted this Truth. If I were to ſpeak to Heathens, I might imitate St. *Paul*, who confuted the *Athenians*, *Cretians*, and others, out of their own Greek Poëts: but ſeeing (thanks be to God) I ſpeak to Chriſtians, I need not tell you, what opinion *Plato*, *Pythagoras*, *Ariſtotle*, and others held of the Souls immortallity: ſeeing it is a received Axiom in Philoſophy, that the rational Soul is immortal.

Anima rationalis eſt immortalis.

And if the Soul be immortal, and ſhall be re-united to the body at the Reſurrection, then it muſt have an *Ubi*, a place of eternal bliſs, or miſery. And not only the Scriptures, but the Greek and Latine Poëts, do make mention of Heaven, and Hell, their *Elyſian fields*, and *Tartarean Dungeon*, and the like.

2. As for the glories of the life to come, and miſeries of the ſecond death, Heathens, as well as Chriſtians have much written. Now if we would know, wherein the bleſſedneſs of the life to come doth conſiſt, both the Scriptures and the Fathers tell us, that it conſiſts in the Mat. 5. 8. Beatifical viſion of Almighty God. *Bleſſed*

are

are the pure in heart, for they ſhall ſee God. In thy Preſence is fulneſs of joy, and at thy right hand there are pleaſures for evermore, ſaith the Pſalmiſt. And St. *Auſtin* tells us, that only the beatifical viſion of God, is our chiefeſt good. As for the miſeries of the life to come, they conſiſt in a ſeparation from the Preſence of God: as St. *Paul* intimates 2 *Theſ.* 1. 9. this is called the *ſecond Death*, not properly, but Analogically: for as the death of the body, is the ſeparation of the Soul from the body: ſo the death of the Soul, is the ſeparation of the Soul from God. And this Divines call the puniſhment of loſs, which they ſay, is greater than the puniſhment of ſenſe. Hence it is that ſome of the Fathers call this ſecond Death, a death without death, or a never-dying death; it is a liveleſs life: ſuch is the miſerable condition of the ſecond Death.

Pſ. 16. ult.

Viſio Dei beatifica ſola eſt ſummum bonum noſtrum.

Rev. 20. 6.

Pœna damni eſt pœnalior, quam pœna ſenſus. Mortem ſine morte. Clem. Alex.

2. This Doctrine reproves and condemns thoſe that mind only earthly things: *Phil.* 3. 19. *Whoſe end is deſtruction, whoſe God is their belly, whoſe glory is in their ſhame, who mind earthly things.* Senſual Atheiſts, Epicures, Libertines, called not only in Scripture, but in prophane Authors, ſwine, and dogs. *Prophane* Eſau *ſold his birthright for one morſel of meat:*

Epicuri de grege porci.

Heb. 12. 16.

meat: and prophane men ſell Heaven for a little earth, the joys of eternal life, for the pleaſures of ſin which are but for a ſeaſon. Whence is it, that any ſhould hold the Soul to be mortal? but from a principle of Epicuriſm: when (for ought that I could ever read) the immortality of the Soul, was never poſitively denied by any Sect of Philoſophers, except the Epicures; who placing the chief happineſs, or *ſummum bonum*, in corporal pleaſures, were, as it were, engaged to cry down the Soul.

3. The third leſſon we may learn from hence, is, to teach us the Reaſon why they that truly fear God, and mind the ſalvation of their ſoule, dare not run with others to the like ſenſuality, and exceſs of riot: and therefore ſaith St. *Peter*, *they think it ſtrange: ſpeaking evil of you, who ſhall give account to him that is ready to judge the quick and the dead.* They look at the reckoning-day, they look at eternity, they conſider how they may get through this troubleſome world with good Conſciences. *They give all diligence to add to Faith, Vertue; to Vertue, Knowledge, &c. but he that lacketh theſe things, is blind, and cannot ſee afar off:* he cannot look at Eternity: but

1 Pet. 4. 4, 5.

2 Pet. 1. 5, 6, 7, 8, 9. μυωπάζων

but the other labour to grow in Grace, that they may be prepared for the Kingdom of Glory.

The fourth leſſon, which is the main inſtruction of this point, is, to exhort us in all things to look at eternity. And this indeed is that, which we muſt all aim at, if we have any of that zeal to the Kingdom of Heaven, which was ſo eminent in the Patriarchs, Prophets, Apoſtles, Martyrs, Confeſſors as to be left upon Record for our inſtruction. Now that we may look at our ſpiritual and eternal condition: 1. We muſt labour for a lively and ſaving Faith in Jeſus Chriſt; Faith is the eye of the Soul, to ſee, as the hand of the Soul, to receive: 2. Labour *to live by faith, and not by ſenſe.* Let us not ſo much conſider what ſhall become of us in this Life, as what ſhall become of us to all Eternity. And let us alwaies remember, that eternal life is begun in this life, called the life of Grace; Grace and Glory differ only in degrees. Grace is the imitation of Glory, and Glory the conſummation of Grace: none can live the life of Glory, but ſuch as live the life of Grace here: without Regeneration, there is no ſalvation. Chriſt told *Nichodemus, Except a man* 4. 2 Cor. 5. 7. Jo. 3. 3.

be borne againe, he cannot enter into the Kingdome of Heaven. So that while this life lasteth, eternal life must be acquired, or lost for ever.

Now give me leave a little, to speak to all conditions of men that hear me: *and I beseech you Brethren, suffer the word of Exhortation,* by a particular Application. 1. You that are Magistrates, and Governors either in Church or State, let all your actings be for the glory of God, the honour of the King, the good, Peace, Welfare, and Tranquility of the places where you live: fulfil the end of Magistracy, which is to suppress sin, and vice, and to encourage vertue and piety: that people may lead under you, *a quiet, and a peaceable life in all godlinesse and honesty.* And may more cheerfully and willingly, *Submit themselves to every Ordinance of man for the Lords sake, whether it be to the King as supreme, or unto Governours, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well.* That so you may give a good account at the last day, and may receive the Crown of life.

Heb. 13. 22.

1.

1 Tim. 2. 2.

1 Pet. 2. 13, 14.

2. We that are Ministers of Gods Holy Word and Sacraments, let all our preaching be for

Eternity.

Eternity. Let the Glory of God and the ſalvation of Souls, be our chief aim, let conviction, converſion and edification be the end and ſcope of our teaching. *Dan.* 12. 2. *they that be wiſe, ſhall ſhine as the brightneſs of the firmament, and they that turn many unto righteouſneſs, as the ſtars for ever and ever*: but who are they that are wiſe? the Hebrew word, which is tranſlated wiſe, is alſo rendred teaching, or Teachers, as it is in the Margent of our Bibles. They that are wiſe, are ſuch as by their painful teaching, turn many unto righteouſneſs. Let us ſee another excellent place, *Prov.* 11.30. *The fruit of the righteous is a tree of life, and he that winneth Souls is wiſe.* The Tree of Life was a type of immortallity, and you ſee here again who is wiſe, he that winneth Souls; the Hebrew word ſignifies to take, or catch, and it is a Metaphor taken from Fowlers, or Fiſhers who uſe all art and induſtry to catch birds or fiſh. The Devil is very buſie to catch Souls from us, let us be very induſtrious to catch Souls from him: the wiles of the Devil, are in the Greek called Methods: let us uſe all our method to recover Souls from him, and let us oft reade, and meditate upon that counſel which St. *Paul*

Intelligatis. Erasmus.

gives to *Tymothy*, 2 *Tim.* 2. 3 laſt verſes: *thus doing, when the chief Shepheard ſhall appear, we alſo may receive a Crown of Glory.* You that

3. are Citizens of this ancient and famous City, labour to be free Denizens of Heaven. *That*

Eph. 2 19. *ye be no more Strangers and Forreigners, but Fellow Citizens with the Saints, and of the houſhold of God.*

Phil. 3. 20. *Let your Converſation be in Heaven*, go about earthly buſineſs with Heavenly minds; the

πολίτευμα. Greek word tranſlated Converſation, ſignifies Citizen-ſhip: therefore remember, *that*

Heb. 13. 14. *you have here no continuing City, but muſt ſeek one to come.*

4. You that are Merchants, and Tradeſ-men, trade for Heaven and Eternity. And remember that *the Kingdom of Heaven is like unto a*

Mat. 13. 45. 46. *Merchant-man, ſeeking goodly Pearls, who when he had found one Pearl of great price, he went and ſold all that he had and bought it.* This Pearl is Jeſus Chriſt with all his benefits, which you ſhould diligently ſeek: wiſe Merchants when they go beyond Sea, uſe to buy ſuch Commodities as are cheap there, but are vendible at home, at a good rate; even ſo while you are here, not at home, but Strangers and Forreigners, buy ſuch Commodities as will

give

give a good rate, when you come at home, in Heaven: the benefits of Christ, Grace, and the new-Creature are cheap here, in regard of the paucity and fewness of men that look after them: but they will be of great price in Heaven, which is our home, our own Country. Let no worldly profit hinder your care for your Souls; *What will it profit a man, if he shall gain the whole world and lose his own Soul*; saith our Saviour. Be not so careful how to lay a foundation of greatness for Posterity, as how to *lay a good foundation against the time to come, that ye may lay hold on eternal Life.* It was a complaint of devout *Salvian*, that men, to leave others rich for a short time, did often condemn themselves to eternal poverty.

Mat. 16. 26.

1 Tim 6. 19.

Salvian. ad Eccl. Catbol. Lib. 2.

5. Lastly, You that are poor Labourers, take our Saviours counsel, *Jo.* 6. 27. *Labour not* (so much) *for the meat which perisheth, as for the meat which endureth to eternal Life.* And remember for your comforts, that if you be true Believers in Christ, and look at Eternity, that God hath chosen the poor of this world, rich in Faith, and Heirs of the Kingdome which he hath promised to them that love him, *James* 2. 5.

Now,

Now that I may give you some few Motives and encouragements to this Duty:

1. The looking at Eternity will make us the less to love and prize the things of this world, and be well contented with our Condition.

2. It will make us patiently to bear all Afflictions, and troubles: when we consider, that *strait is the Gate, and narrow is the Way* (or as it is in the Greek, *full of Affliction*) *which leadeth unto Life, and few there be that find it: and that if we suffer with Christ, we shall reign with him.*

Mar. 7. 14. τεθλιμμένη ἡ ὁδός.

2 Tim. 2. 12.

3. This will make us that we shall not envy the prosperity of wicked men, read *Ps.* 37. 1, 2.

4. This will sweetly bring on the Meditation of Death: why is Death so fearful to the wicked? but because, *it is appointed for all men once to dye: and after that comes Judgment*; and after that Eternity: Why is death so comfortable to the godly? But because their temporal death, is a passage to Eternal Life; when they can say believingly, *we know that if our earthly House of this Tabernacle were dissolved: we have a building of God, an House not made with Hand, eternal in the Heavens.*

Heb. 9. 27.

2 Cor. 5. 4.

5. The next lesson we learn from this Doctrine,

is

is for Caution, to take heed of all ſin, even the leaſt ſin is of an eternal guilt, being committed againſt an eternal God, and muſt have an eternal expiation by the Blood of Chriſt, or elſe an eternal puniſhment.

Laſtly, (that I may haſten, to conclude with the time) this may teach us an uſe of Gratulation, to be thankful unto God, that hath given us immortal Souls, and a true Faith in Jeſus Chriſt, that he hath given any of us Grace carefully to look after our eternal eſtate and condition: and that he hath prepared eternal happineſs for us. And that we may be better ſtirred up to thankfulneſs; I ſhall allude to that of *David*, 2 *Sam.* 7. 18, 19, 20. Read the place, I pray you, we may apply it thus: *Lord who am* I, *that thou haſt brought me hitherto, that thou haſt preſerved me to this day: but thou haſt ſpoken of thy Servants Houſe for a great while yet to come:* thou haſt appointed me to happineſs to all Eternity. *And what can* David *ſay more?* this ſurpaſſeth the ſpeech of all created Eloquence. This ſhould mightily affect us, we ſhould be ſo raviſhed with the Contemplation of the gloryes of the life to come, that we ſhould not only praiſe God with our lips (ſee *Pſ.* 103. 1, 2.) 6.

but

but alſo with our lives: that ſo glorifying him a few days upon Earth, we may be glorified with him, and by him, to all eternity in Heaven. Now let us turn our praiſe into prayer, that through the Grace and Guidance of Gods Holy Spirit, we may ſo paſs through things temporal, that we finally loſe not the things eternal: through Jeſus Chriſt our Lord. *Amen.*

FINIS.